

“In My Father’s House”

***The Theme of TEMPLE from Genesis to Revelation -
What the Bible is All About From Start to Finish***

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Title: The Call of Abraham – The Creation of A People for God

Text: Genesis 12:1-9; 13:14-18; 15:1-6

Reading: Romans 4

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Introduction

T - Trinity (John 17:5, 24)

E - Eden & Eviction– (Genesis 1-3)

M - Moses (the history of Israel)

- ***Abraham (Genesis 12-15)***

- ***Moses, Israel, and the Tabernacle (Exodus)***

P - Poetry & Prophets

L - Lamb

E - Eden Excelled

God Among Us

We are tracing God’s purpose in Christ that He once again dwell among us. Bring us back to Eden – forever. *“In Eden, God came down to Earth, the home of mankind, whenever he wished (Gen 3:8). On the New Earth, God and mankind will be able to come to each other whenever they wish. We will not have to leave home to visit God, nor will God leave home to*

visit us. God and mankind will live together forever in the same home, the New Earth.” [Heaven, Randy Alcorn]

This is why Revelation tells us that there will be no Temple in the New Earth – no one place or building where men go to meet God, in which God dwells. No, God Himself and the Lamb will be the Temple. They will be all in all. *“I will put my dwelling place among you, and I will not abhor you. I will walk among you and be your God, and you will be my people.” [Lev 26:11-12]. “I will live with them and walk among them, and I will be their God, and they will be my people [2 Cor 6:16].*

This is the great theme of the Bible, God’s great purpose in Christ. It is what we are calling TEMPLE.

“‘God Himself will be with them.’ [Rev 21:3] Why does it emphatically say God himself? Because God won’t merely send us a delegate. He will actually come to live among us on the New Earth. As Steven J. Lawson explains, ‘God’s glory will fill and permeate the entire new Heaven, not just one centralized place. Thus, wherever we go in Heaven, we will be in the immediate presence of the full glory of God. Wherever we go, we will enjoy the complete manifestation of God’s presence. Throughout all eternity, we will never be separated from direct, unhindered fellowship with God.’

God’s glory will be the air we breathe, and we’ll always breathe deeper to gain more of it. In the new universe, we’ll never be able to travel far enough to leave God’s presence. If we could, we’d never want to. However great the wonders of Heaven, God himself is Heaven’s greatest prize...”

And what about this shame we have spoken of that came in with sin and which still holds so many people in its grip?

“In Heaven we’ll at last be freed of self-righteousness and self-deceit. We’ll no longer question God’s goodness; we’ll see it, savor it, enjoy it, and declare it to our companions. [Alcorn]

Shame

Shame. That is where we left it in Eden – fallen man evicted from Eden, alienated from God. Naked and ashamed. Do not forget our very brief examination of this matter of shame which came upon men and women when sin entered the world. Shame IS a powerful force in your life, some for good – but much for evil in respect to what we called false shame. You may not have had as abusive of a childhood as Sandra Wilson did, but abuse of children takes many different forms, and all of it has serious effects that can load us with shame if we do not identify it, apply God’s truth to it, and come into freedom from it –

“My mother got pregnant with my brother, Ron, even though she knew her marriage was crumbling. During the pregnancy my stepfather’s drinking and violence escalated. I remember that my mother and I spent the night with friends on several occasions because Mother was afraid of my stepfather’s alcoholic rages. By that time I knew my stepfather had a drinking problem. Mother spoke of it openly. I remember worrying about my mother and feeling somehow responsible to make her happy. Like the overly responsible ‘hero’ I was becoming, I tried to be a perfect child so I wouldn’t add to Mother’s burdens. I sensed that my survival depended on keeping Mother from collapsing under the weight of her full-time physical therapy practice and her deteriorating marriage. If something happened to her, I would be left with only my alcoholic stepfather. That was a terrifying thought.

*The marriage survived 4 years after Ron’s birth...Three terrifying memories tower above all others from the years when I was 10 to 13. **First**, I remember the night my mother went out with my stepfather to a bar, leaving me to baby-sit with Ron. When they returned, Mother kissed me, and I could smell alcohol on her breath. I was paralyzed with fear! My Rock of Gibraltar was crumbling, and my mind exploded with*

questions. *What would I do if she began drinking too? How could I take care of myself and my baby brother?*

Second, *I remember one Friday evening when my stepfather was violently drunk. He phoned from a bar declaring his intention to kill Mother when he came home. We locked all the doors and waited. Ron was already sleeping peacefully in his crib when his father appeared. My step father smashed his hand through the glass portion of the kitchen door to unlock it, while Mother and I barricaded ourselves in my bedroom. When my stepfather discovered that, he got a hammer and began bashing in my bedroom door. Mother and I crawled out my window onto the front porch and fled to the next-door neighbors. Later she called the police.*

I remember the terror of that escape. And I remember feeling humiliated by having a police car, its lights flashing wildly, parked in front of our house. That evening ended with my stepfather sleeping on the living room sofa while Mother and I sought refuge with the neighbors. The next morning I had to go into the house to get my gym shorts because I was scheduled to run in a 7th grade track meet. Blood and vomit were splattered around the living room where my stepfather was still sprawled on the sofa. He had cut his hand smashing the glass in the kitchen door. [Released From Shame, Sandra Wilson]

Wilson's **third** vivid memory from that period is of being abused by her step-uncle during a family vacation trip one summer when she was 11 years old. Wilson goes on in her book to share how the shame she wore lasted for years and years into her adult life, nearly destroyed her marriage – and yet was masked by an outward appearance of a woman who had it all together. A Christian who seemingly was the perfect mother and wife, who ministered to other women in Bible studies, who pursued graduate degrees in psychology and counseling – who was a busy, busy, “servant” in her church in many other ways...and yet who was doing it all to mask her shame. She was in great bondage and did not get free of it except through the Lord intervening and directing her into some serious therapy when her marriage was falling apart. Add to this the fact that her husband, as they found later, also brought all kinds of baggage from growing up

under an alcoholic and workaholic father. And do not miss the fact that both Wilson and her husband were Christians. Shame, you see – it's power is very, very great. Wilson went on to write other books, one of which I recently ordered. It's title is very interesting – Hurt People Hurt People. It is about how abused, shamed people pass the baton of shame on in their relationships.

These are the ways Satan continues to deceive and hold even Christians in bondage, and the key to freedom is *truth in Christ*. I very much encourage each of you to do some reading in this area and become wise to the difference between true, healthy shame and false, enslaving shame. I want to emphasize – you see it illustrated here in Wilson's own story – that we cannot help others until we are helped ourselves. That is to say, so many Christians are like Wilson – teaching others, but not having been taught themselves. And all they do then is bring others into the same bondage they themselves are in. *Let not many of you be teachers, brethren.*

All of this is the result of our eviction from Eden. We come now to M – oses:

M - Moses (the history of Israel)

- ***Abraham (Genesis 12-15)***
- ***Moses, Israel, and the Tabernacle (Exodus)***

God's Grace and Purpose in Noah

We will only mention Noah in passing. Genesis 6-9 gives the account of *one man who walked with God*. Notice that phrase carefully – *Noah walked with God*. Here is a man, righteous, doing what used to be done in Eden. He walked with God – in a quite different form of course that Adam had before the Fall – Noah walked with God by walking in righteousness (Gen 6:9).

At a time when sin had enveloped all humanity, God preserved Noah as a righteous remnant. All others were destroyed in the flood, but Noah and

his family were saved in the ark – which is surely a picture of our salvation in Christ (see 1 Peter 3:18-22).

Then, God continues to call out and create a people for Himself. We see that this people would come from the descendants of Noah (Gen 10) and in spite of renewed rebellion of man against God at Babel (Gen 11). “*When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.*” [Gen 11:26]

The Call of Abram

Now, we see God’s purpose making a new, redeemed humanity in the Seed of the woman (Gen 3:15), as this very important word “seed/offspring” keeps reappearing in the Scriptures. As we are about to see again, this promised Seed is Christ –

Gal 3:16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.

Gal 3:16 Ahora bien, las promesas fueron hechas a Abraham y a su descendencia. No dice: "y a las descendencias," como *refiriéndose* a muchas, sino *más bien* a una: "y a tu descendencia," es decir, Cristo (el Mesías).

Here then is the record of God’s call of Abraham, and then we will look at it through the lens of the New Testament and see how it is that in His call of Abraham, God was working to bring His people into the Father’s house, into the temple to dwell with Him, to bring us back to Eden.

Gen 12:1-3 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. (2) And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (3) I

will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

Gen 12:1-3 Y el SEÑOR dijo a Abram: "Vete de tu tierra, De *entre* tus parientes Y de la casa de tu padre, A la tierra que Yo te mostraré. (2) "Haré de ti una nación grande, Y te bendeciré, Engrandeceré tu nombre, Y serás bendición. (3) "Bendeciré a los que te bendigan, Y al que te maldiga, maldeciré. En ti serán benditas todas las familias de la tierra."

The call and promise, the Abrahamic Covenant as we call it, is reiterated –

Gen 13:14-18 The LORD said to Abram, after Lot had separated from him, "Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, (15) for all the land that you see I will give to you and to your offspring forever. (16) I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. (17) Arise, walk through the length and the breadth of the land, for I will give it to you." (18) So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the LORD.

Gen 13:14-18 Y el SEÑOR dijo a Abram después que Lot se había separado de él: "Alza ahora los ojos y mira desde el lugar donde estás hacia el norte, el sur, el oriente y el occidente, (15) pues toda la tierra que ves te la daré a ti y a tu descendencia para siempre. (16) "Haré tu descendencia como el polvo de la tierra; de manera que si alguien puede contar el polvo de la tierra, también tu descendencia podrá contarse. (17) "Levántate, recorre la tierra a lo largo y a lo ancho de ella, porque a ti te la daré." (18) Entonces Abram levantó su tienda, y fue y habitó en el encinar de Mamre, que está en Hebrón, y allí edificó un altar al SEÑOR.

Gen 15:1-6 After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be

very great." (2) But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" (3) And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." (4) And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." (5) And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." (6) And he believed the LORD, and he counted it to him as righteousness.

Gen 15:1-6 Después de estas cosas la palabra del SEÑOR vino a Abram en visión, diciendo: "No temas, Abram, Yo soy un escudo para ti; Tu recompensa será muy grande." (2) Y Abram dijo: "Oh Señor DIOS, ¿qué me darás, puesto que yo estoy sin hijos, y el heredero de mi casa es Eliezer de Damasco?" (3) Dijo además Abram: "No me has dado descendencia, y uno nacido en mi casa es mi heredero." (4) Pero la palabra del SEÑOR vino a él, diciendo: "Tu heredero no será éste, sino uno que saldrá de tus entrañas, él será tu heredero." (5) El SEÑOR lo llevó fuera, y *le* dijo: "Ahora mira al cielo y cuenta las estrellas, si te es posible contarlas." Y añadió: "Así será tu descendencia." (6) Y *Abram* creyó en el SEÑOR, y El se lo reconoció por justicia.

Notice carefully the basic elements of this covenant –

- A land
- A nation/numberless offspring (ie, seed)
- Blessing to all the earth

Now, hear this very carefully –

“It is vital that we let the Scripture teach us about the nature of this land, of this nation/people/seed, and of this blessing to all the earth. If we fail to do so, we will fail to understand the real nature of God’s house, of God’s temple, of God’s people. We will, in other words, fail to

comprehend TEMPLE, the great plan of God's redemption in Christ that is worked out from Genesis to Revelation. We will even fail to grasp the real wonder and reality of heaven – of the New Earth, of our resurrection, of our eternal destiny in Christ."

Therefore, we must let the New Testament teach us about this covenant with Abraham (and we will do so as we move on in future weeks to consider TEMPLE in the time of Moses and the nation Israel). What we are about to do is largely what will determine how you go about understanding the Bible – rightly or wrongly! Because if you leave it to yourself to interpret the covenant with Abraham, you will most likely end up being dispensational in your theology. That is to say, your understanding of who Israel was/is, what the church is, who the people of God are, what the Temple is, and so on will be radically different than if you let the New Testament make tell you what these things mean.

Romans 4 – Abraham the Father of Whom?

Rom 4:1-5 What then shall we say was gained by Abraham, our forefather according to the flesh? (2) For if Abraham was justified by works, he has something to boast about, but not before God. (3) For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." (4) Now to the one who works, his wages are not counted as a gift but as his due. (5) And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,

Rom 4:1-5 ¿Qué diremos, entonces, que halló Abraham, nuestro padre (antepasado) según la carne? (2) Porque si Abraham fue justificado por las obras, tiene de qué jactarse, pero no para con Dios. (3) Porque ¿qué dice la Escritura? "Y CREYO ABRAHAM A DIOS, Y LE FUE CONTADO POR JUSTICIA." (4) Ahora bien, al que trabaja, el salario no se le cuenta como favor, sino como deuda; (5) pero al que no trabaja, pero cree en Aquél que justifica al impío, su fe se le cuenta por justicia.

First of all, we see then that Abraham was justified – deemed righteous by God – *by faith in God's Word*. By faith in God's Promise. Abraham was not justified by works nor because he in himself was somehow better than others. He was justified exactly like you and I are today – by faith alone. Listen as Paul continues –

Rom 4:9-12 Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. (10) How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. (11) He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, (12) and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

Rom 4:9-12 ¿Es, pues, esta bendición *sólo* para los circuncisos, o también para los incircuncisos? Porque decimos: "A ABRAHAM, LA FE LE FUE CONTADA POR JUSTICIA." (10) Entonces, ¿cómo le fue contada? ¿Siendo circunciso o incircunciso? No siendo circunciso, sino siendo incircunciso. (11) Abraham recibió la señal de la circuncisión *como* sello de la justicia de la fe que tenía mientras aún era incircunciso, para que fuera padre de todos los que creen sin ser circuncidados, a fin de que la justicia también se les tome en cuenta a ellos. (12) También Abraham es padre de la circuncisión para aquéllos que no solamente son de la circuncisión, sino que también siguen en los pasos de la fe que tenía nuestro padre Abraham cuando era incircunciso.

And Abraham, says Paul, was justified by faith WHILE HE WAS STILL AN UNCIRCUMCISED GENTILE, BEFORE HE WAS REALLY A JEW! What are we to understand from this? Paul tells us so there is not doubt –

“The true children of Abraham are those who believe, whether they are Gentiles or Jews (ie, circumcised or uncircumcised). The vast descendants of Abraham, the nation through which all the earth will be blessed, is that body of people who, like Abraham, believe God’s Word. This is how we become Abraham’s children – by faith. Because it is through faith, and faith alone, that God counts righteousness to us.”

Understand? Paul had already plainly stated it back in chapter 2 –

Rom 2:28-29 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. (29) But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Rom 2:28-29 Porque no es Judío el que lo es exteriormente, ni la circuncisión es la externa, en la carne. (29) Pues es Judío el que lo es interiormente, y la circuncisión es la del corazón, por el Espíritu, no por la letra; la alabanza del cual no procede de los hombres, sino de Dios.

By faith in God’s Word – that is to say, by faith in the gospel of Christ – our hearts are “circumcised” by the Holy Spirit. *Only such people are really Jews – the children of Abraham.* This is why (Romans 9) Isaac and Ishmael were both physical descendants of Abraham, but only Isaac was the son of the Promise. It is why Jacob and Esau – though TWINS, having ONE mother (unlike Isaac and Ishmael) – are not both really Jews!

And this is how, then, we can understand the true nature of God’s own people. They are not two peoples, Jewish Israel and Gentile Church, but ONE Church in Christ.

Eph 2:11-22 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands-- (12) remember that you were at that time separated from Christ, alienated from the

commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. (13) But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (14) For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility (15) by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, (16) and might reconcile us both to God in one body through the cross, thereby killing the hostility. (17) And he came and preached peace to you who were far off and peace to those who were near. (18) For through him we both have access in one Spirit to the Father. (19) So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, (20) built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, (21) in whom the whole structure, being joined together, grows into a holy temple in the Lord. (22) In him you also are being built together into a dwelling place for God by the Spirit.

Eph 2:11-22 Por tanto, recuerden que en otro tiempo, ustedes los Gentiles en la carne, que son llamados "Incircuncisión" por la tal llamada "Circuncisión," hecha en la carne por manos humanas, (12) *recuerden* que en ese tiempo ustedes estaban separados de Cristo, excluidos de la ciudadanía (comunidad) de Israel, extraños a los pactos de la promesa, sin tener esperanza y sin Dios en el mundo. (13) Pero ahora en Cristo Jesús, ustedes, que en otro tiempo estaban lejos, han sido acercados por la sangre de Cristo. (14) Porque El mismo es nuestra paz, y de ambos *pueblos* hizo uno, derribando la pared intermedia de separación, (15) poniendo fin a la enemistad en Su carne, la Ley de *los* mandamientos *expresados* en ordenanzas, para crear en El mismo de los dos un nuevo hombre, estableciendo *así* la paz, (16) y para reconciliar con Dios a los dos en un cuerpo por medio de la cruz, habiendo dado muerte en ella a la enemistad. (17) Y VINO Y ANUNCIO PAZ A USTEDES QUE ESTABAN LEJOS, Y PAZ A LOS QUE ESTABAN CERCA. (18) Porque por medio de Cristo los unos y los otros tenemos nuestra

entrada al Padre en un mismo Espíritu. (19) Así pues, ustedes ya no son extraños ni extranjeros, sino que son conciudadanos de los santos y son de la familia de Dios. (20) Están edificados sobre el fundamento de los apóstoles y profetas, siendo Cristo Jesús mismo la *pedra* angular, (21) en quien todo el edificio, bien ajustado, va creciendo para *ser* un templo santo en el Señor. (22) En Cristo también ustedes son juntamente edificados para morada de Dios en el Espíritu.

This great nation, consisting of a numberless offspring then, is made up of the children of Abraham who are both Jews and Gentiles and who have become so, being born anew, by faith. And this blessing comes to the entire world *through the Seed – that is, through Christ*. And notice also that in this passage from Ephesians 2, we learn that the true TEMPLE of God in which He comes and dwells among His people even now is the Church.

“And therefore we conclude that the New Testament does not teach a doctrine of two separate peoples of God – the physical descendants of Abraham and the Gentile Church – but only one body, one Temple, one Church, one Israel. The Church is and always has been (even in the Old Testament era), the Israel of God.”

But What About the Land?

Once again, we must let the New Testament tell us what the Land is that was promised to Abraham and his children. The Apostle to the Hebrews explains it –

Hebrews 11:8-16 ESV

(8) By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.

(9) By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise.

(10) For he was looking forward to the city that has foundations, whose designer and builder is God.

(11) By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised.

(12) Therefore from one man, and him as good as dead, **were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.**

(13) **These all died in faith**, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. (14) For people who speak thus make it clear that they are seeking a homeland.

(15) If they had been thinking of that land from which they had gone out, they would have had opportunity to return.

(16) But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Notice carefully then –

- There was an earthly promised land – Palestine.
- But curiously, Abraham did not set down foundations there, but lived in tents – the trappings of a temporary stay!
- He saw, by faith in the Promise, a city.
- That city is seen by faith, not by sight.
- The city is one built by God, not by men – therefore it is NOT an earthly Jerusalem.
- NOTE CAREFULLY! Vss 12-13 tell us that the descendants of Abraham were, as God predicted and promised, as the stars of heaven and the sand of the seashore. BUT *these all died in faith.* They were Abraham’s descendants by faith, the true Israel, the true children of God
- The object of their faith was a homeland, and that homeland is not of this earth – it is a heavenly one. It is not, therefore, the earthly tract of real estate called Palestine. Their faith is in a “better country”

than the earthly one. That better country is that City that God has prepared for His people. It is the New heavens and New earth. It is the true Temple. It is the Father's house.

And so it is with us –

Philippians 3:20-21 ESV

(20) But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, (21) who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

Philippians 3:20-21 NBLH

(20) Porque nuestra ciudadanía (patria) está en los cielos, de donde también ansiosamente esperamos a un Salvador, el Señor Jesucristo,

(21) el cual transformará el cuerpo de nuestro estado de humillación en conformidad al cuerpo de Su gloria, por el ejercicio del poder que tiene aun para sujetar todas las cosas a El mismo.

Understand then? This is the Promise to Abraham, centered in and accomplished by Christ – the Seed – by Whom God creates a new humanity, a new people for Himself. There is only ONE new humanity, as there is only ONE final and last Adam, the Lord Jesus Christ. The Bible does not teach that there are two peoples of God – Jewish Israel and a secondary Church. YOU, Christian, are the child of Abraham. In Christ YOU have been an heir of the Promise made to Abraham. EVERY blessing to be found in heaven is yours (Eph 1).

And this is why we find that the Bible closes with that City descending to the New Earth –

Revelation 21:1-3 ESV

(1) Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

(2) And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

(3) And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.

Revelation 21:1-3 NBLH

(1) Entonces vi un cielo nuevo y una tierra nueva, porque el primer cielo y la primera tierra pasaron, y el mar ya no existe. (2) Y vi la ciudad santa, la nueva Jerusalén, que descendía del cielo, de Dios, preparada como una novia ataviada para su esposo.

(3) Entonces oí una gran voz que decía desde el trono: "El tabernáculo de Dios está entre los hombres, y El habitará entre ellos y ellos serán Su pueblo, y Dios mismo estará entre ellos.

“An essential component of any kingdom is land. I don’t always agree with David Chilton, but I believe he’s correct when he says in Paradise Restored, ‘When God created Adam, He placed him into a land, and gave him dominion over it. Land is basic to dominion; therefore, salvation involves a restoration to land and property....This is why Biblical law is filled with references to property, law, and economics; and this is why the Reformation laid such stress on this world, as well as the next. Man is not saved by being delivered out of his environment. Salvation does not rescue us from the material world, but from sin and from the effects of the Curse. The Biblical ideal is for every man to own property – a place where he can have dominion and rule under God.’

We are pilgrims on this earth that is passing away, but eventually we’ll be pioneers and settlers on the New Earth. The earth is our proper dwelling place...The New Earth is the ultimate Promised Land, the eternal Holy Land in which all God’s people will dwell.” [Heaven, Rancy Alcorn]

“God is the highest good of the reasonable creature, and the enjoyment of him is the only happiness with which our souls can be satisfied. To go to heaven fully to enjoy God, is infinitely better than the most pleasant accommodations here. Fathers and mothers, husbands, wives, children, or the company of earthly friends, are but shadows. But the enjoyment of God is the substance. These are but scattered beams, but God is the sun. These are but streams, but God is the fountain. These are but drops, but God is the ocean.” [Jonathan Edwards]